

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Davening for Parnassa & Good Things on Rosh Hashana
Meriting Good Parnassa. Rosh Hashana is the day when the world and all people are judged for *parnassa* - among many other things - and it is obviously an important day to do all that we can to merit good *parnassa*. The first and most obvious thing to do is to locate - in the *tefillos* of *Rosh Hashana* - where this topic is mentioned. However, it is important to remember the words of the **Sefer Chasidim** that have been mentioned in this column many times previously, that one should not ignore other parts of *davening* and not put effort into them. He writes that in Heaven, it is looked down upon when one only puts effort into the parts of *davening* that help his wallet. What one should do is to use this as a "spring-board" to recognize the seriousness of the day and concentrate on all the topics in the *tefillos*.

Special Places of Tefilla Where Parnassa is Mentioned:

- 1) In the added portion of the last *beracha* of *Shemona Esrai* (בספר חיים ברכה ושלום ופרנסה טובה).
- 2) In the prayer of "אבינו מלכנו" when we beseech *Hashem* with the request: "כתבנו בספר פרנסה וכלכלה".
- 3) The ninth *beracha* of *Shemona Esrai* (during *Aseres Yimai Teshuvah*) which is said all year, but has special significance in these critical days, as do all the requests of *Shemona Esrai*.

Additional Customs That Can Bring Good Parnassa.

- 1) **Sefer Taamei HaMinhagim** (1) brings a widespread custom to buy a new knife on *Erev Rosh Hashana* as a *segula* for good *parnassa* (some mention to also sharpen that knife). Earlier, (2) he explains the possible connection between a knife and *parnassa* (עיני שם שהקב"ה "חונק" חיים לכל חי). From what is written there, there may be an indication that a smooth knife is better than a serrated-edged knife.
- 2) The **Match Ephraim** brings from the **Mekubel Rav Chaim**

הוא היה אומר ...

Maggid of Kozhnitz, R' Yisroel Hofstein zt"l (Avodas Yisroel) would say:

"How should we direct our *tefillos* on *Rosh Hashana*? The first day of *Yom Tov*, we should daven for *Ruchniyus* (spiritual needs), and the second day, we should daven for *Gashmiyus* (physical needs). We see this alluded to in the first *posuk* of the *Torah*. - ב' ראשית - The two days of *Rosh Hashana* - 'ראשית ברא אלקים'. - 'את השמים' - the first day is for Heavenly requests and needs of a spiritual nature, - 'את הארץ', - while the second day is meant to beseech Him for our physical necessities."

R' Chaim Dov Keller zt"l (R"Y of Telshe Chicago) would say:

"On the day of *Rosh Hashana*, the world attained fulfillment with the creation of Man. Therefore, on this same day each year, Man must stand before the Divine bar of judgment to give an accounting of himself. It must be determined if he is that Man for whom all of Creation was designed and who was its ultimate goal; or if he has fallen short of Divine expectations. And this judgment before which Man must stand is **two-fold. He stands judged as a son of the Almighty and as His subject** - 'אם כבנים אם כעבדים'."

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שבת קודש פרשת נצבים - ראש השנה - יום הדין Shabbos Parshas Nitzavim - Rosh Hashana - Yom Hadin כ"ז אלול / א'-ב' תשרי תשפ"ב - September 4, 7-8, 2021

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם וקנינים ושטריכם כל איש ישראל ... (כמ-ט) - אמת סיג לתשובה

לרוע שתיתב 'היום' רומזת על ד'אש השנה; כמו שכתב הר"ק מאפסא ז"ע (אוהב ישראל, פר' שופטים - ד"ה אמנם) בשם הוורד הקדוש (ח"ג דף רלא) שכל מקום שנאמר 'היום' זהו יומא דראש השנה שבו אומרים 'היום חרת עולם' (וראה עוד 'מאור עינים' ליקוטין, ד"ה אתם נציבים) וכך גם לשון הכתוב (תהלים קיט, צא) למשפט'ך עמדו היום כי הכל עבדיך' שנאמר על ראש השנה. ופרשה זו קוראים אותה בתורה לפני ד'אש השנה' ובאות מעוררת התורה הנצחית את בני ישראל מדי שנה בשנה שבעוד ימים ספורים ביומא דראש השנה עתידים אתם להיות נצבים כולכם לפני ה' אלקיכם, כולכם בלי יוצא מן הכלל יעמדו לפניו בדין, ראשיכם שבטיכם וקנינים ושטריכם כל איש ישראל, ועל כן עליכם לפשפש במעשיכם, ולשוב בתשובה על חטאיכם, כדי להיכתוב ולהחתם לשנה טובה ומבורכת.

הנה עבודת התשובה כוללת ארבע חלקים, הם: א. עזיבת החטא. ב. חרטה על העבר. ג. וידוי. ד. קבלה על העתיד. וכדי שהתשובה תתקבל למעלה צריכים לקיים את כל הדי' חלקים, וכל עוד שחסר אחד מאלו הדברים אין התשובה רצויה והחלק הרביעי הוא הקשה מכולם, כי הקבלה לעתיד צריכה להיות קבלה אמיתית, וכלשונו של הרמב"ם (תשובה פ"ב ה"ב): 'זיגמור בלבו שלא יעשוה עוד שנאמר יעזוב רשע דרכו וגו', ויעיד עליו יודע תעלומות שלא ישוב לזה החטא לעולם'. וכיון שכל עוד שאין האדם זוכה לעדות כעין זו אין תשובתו לרצון, עלול הוא להתנאי ח"ו מן התשובה, שהרי רגיל היה עד עתה לדוש בהרבה מצוות מתוך התר"ג, ומעתה עליו לקבל כמה וכמה קבלות, ומי יודע אם אכן תהיה ביכולתו לעמוד מול כל אלה?

אמנם גם התורה ידרה לסיף דעתו של האדם, ותוך שהיא מוכיח לו להאדם מיום הדין ומבמשמש וכו', היא גם משיאה לו עצה מה יעשה ויהיה אכן בטוח שלא ישוב עוד לחטאיו. עצה זו ממה בתיבת 'אתם' אותיות 'אמת' - אחד שבכר קיימתם את ה' חלקים הראשונים של התשובה, בבואכם אל החלק הרביעי הוואים אתם שאינכם יכולים לקבל עליכם קבלה אמיתית, קבלו עליכם קבלה רק על ההתנודות מן השקר, זו אינה משימה גדולה כלל, והיא גם תסייע לכם שלא לעבור על יתר החטאים ובמכות קבלה זו תהיה ביכולתכם להיות נציבים בבוא 'היום' לפני ה' אלקיכם, ותוכו בדין, וכחאי עוברא שהיה אצל **הרה"ק החוזה מלובלין ז"ע**, פעם הופיע לפניו חוטא אחד שעבר על כל התורה כולה, ואמר לו שברצונו לחזור בתשובה, אולם מאד שמורגל הוא בחטא נראה לו שהדבר הוא מעבר ליכולתו, כי יצטרך הוא מעתה להיות זוהר בתר"ג מצוות מבלי להיכשל באחת מהם, וגם אם יחפוץ בכך בכל לבו לא תהיה ביכולתו לעמוד בכך. השיב לו החוזה, אם תקבל עליך להיות זוהר מאיסור שנקר תוכל לזכות לתשובה גם מבלי שתצטרך לקבל עליך שמירת כל התר"ג מצוות, אולם השמירה על השקר תהיה בלא שום קולות ויתורים.

שמח הלה בעצת הצדיק והבטיח נאמנה שמעתה יהיה זוהר מלהגות שקר בפיו.

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

ויהי לתקפות הימים ותהר הנה ותלד בן ותקרא את שמו שמואל כי מה' שאלתיו (הפמורה יום א' דר"ה) - בניאור מותו של תפילה

אזנה הטעם שקוראים בראש השנה "וה'פקד את שרה" - משום שיום הגדול בראש השנה נפקדה שרה. כדאיאת בנמ' "ראש השנה יא): "בראש השנה נפקדה שרה רחל וחנה" והוסיף התפץ חיים (פרשת וירא) לבאר זה וכתב: "שהוא למען ספר נפלאות ה', שאמנו שרה ארזי בלותה שותיה כבר בת תשעים שנה לידה בן. ומן המאורע הזה נשאב תקוה ובטחון בה, כי ממנו לא יפלא כל דבר, ואם ראשיתנו מלא צער ומכאובים, אבל סוף הכבוד לבוא, ואחריתנו ישגא," עכת"ד.

דברים נוראים: שהתכלית הוא לבא לידי הכרה שהש"ת הוא "כל יכול", ואין נמנע ממנו שום דבר! ואפילו אם לעינינו נראה שאין שום תקוה, עדיין אנו מאמין בהש"ת שהוא "כל יכול", והוא ית' "בעל היכולת", וביכולתו למלא כל משאלות לבו, אפילו אם נמנע מדרכי הטבע. ומטעם זה קוראים הפטורה עם המעשה כשחנה זכה ג"כ שתולד בן, ותקרא את שמו "שמואל" מטעם "כי מה' שאלתיו". אמנם, יש לעודר על זה, שאם אחד ביקש מחבידו איזה דבר, אינו מיחס זה שעלה בידו אותו דבר - מכח הבקשה, רק היחס שיש לו אותו דבר הוא משום שחבידו ניתן לו אותו דבר המבוקש, אי"כ, כשחנה התפלל להש"ת, והש"ת ענה תפילתה, מדוע קרא שמואל על שם הבקשה, היה לו לקרא לו על שם שוכה שהש"ת ענה הבקשה, שהאופן שוכה לאותו דבר הייתה ע"י הבקשה, אבל אין זה הנקודה המרכזית.

ונראה לבאר, דמבואר כאן יסוד גדול בענין תפילה. וכבר האריך בזה כמה וכמה ספרים הקדושים. שהתכלית של תפילה אינו רק להשיג את הדבר המבוקש. רק התכלית של תפילה הוא לבא לידי ההכרה שכל מה שאנו צריכין הוא אך ורק ממנו ית' שמו. וכיון שאנו צריכין לבא לידי הך הכרה, הש"ת ניתן לנו בקשות שאנו צריכין לדרש ממנו ית'. וא"כ התכלית אינו רק להשיג הדבר ע"י בקשתו, רק התכלית הוא ההכרה - "אין עוד מלבדו" ועל כל בקשה שיש לנו נמצא רק ממנו ית', ונעתיק כאן קצת מדברי חו"ל בזה הענין.

החובת הלבבית (שער חשבון הנפש פ"ג, חשבון ט') חו"ל, "וראוי לך, אחי, שתדע, כי כוונתנו בתפלה אינה כי אם כלות הנפש אל האלהים וכניעתה לפניו עם רוממותה לבוראה ושבחה והודאתה לשמו והשכלת כל היביה עליו", עכ"ל. הרי שיסוד של תפילה - הוא ענין של בטחון בהקב"ה, ורק כאשר מגיעים לידי הכרה שאין לנו על מי להשען אלא על אבינו שבשמים, רק אז יכולים להתפלל כראוי וכנכון, כי אין התכלית של תפילה עבוד 'הבקשות', אלא "השכלת כל היביה עליו". ועי' **בהדרמחל** שכתב נמי על דרך זה (ורדך ה' ח"ד, פרק ה) חו"ל, "והנה הבין הבורא יתברך שמו תקון ליה, והוא מה שיקדים האדם ויתקרב ויעמד לפניו יתברך, וממנו ישאל כל צרכיו, ועליו ישלך יתבו, ויהיה זה ראשית כללי ועקרי לכל

EDITORIAL & INSIGHTS ON ONE'S MIDDOS TOVOS **דרגה יתירה** **FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO**

אם כבנים רחמינו כרחם אב על בנים ... (סדר מופק לר"ה)

The most important question that we must ask ourselves is, "How do I approach this day?" The great day of *Rosh Hashana* is just around the corner, and there are two differing ways that I can enter this Day of Judgment. On *Rosh Hashana*, each time we blow the *shofar*, we say these words, "*Im K'banim Im K'avadim*." If we are like sons, then have mercy on us like a father to a son. And if we are like slaves, then our eyes are looking towards you and waiting for a good judgment. The question is, how do you see YOURSELF? Are you a child of *Hashem*, or are you a slave?

Explains **R' Ezriel Tauber zt"l**, we know that man was created in the image of *Hashem*. We also know that *Hashem* has no image, so what does this mean? It means that *Hashem* is the only One who can do whatever He wants

ש"ש איש"ש בה' תגל נפשי כאלקי כי הלבישני בגדי ישע ... (ישעי' סא"ג. הפטרה לפרשת נצבים)

In the *Haftorah* of *Parshas Nitzavim* (the seventh and final *Haftorah* of Consolation), *Yeshaya HaNavi* exhorts *Klal Yisroel* to try and feel joy comparable to the untainted joy of a groom who rejoices upon seeing his new bride on his wedding day, clad in her finest clothing. *Chazal* explain that this joy comes from the realization that *Hashem* put them through the *Churban* and the seven weeks of consolation in order to cleanse them and clothe them in merits, as well as all the good the world has to offer. Yet, how do we see all that?

The **Imrei Emes, R' Avraham Mordechai Alter of Ger zt"l** explains that one who does *Teshuva* and fully repents from his sins, merits to wear "new clothing" - a metaphor

The *Haftorah* for the first day of *Rosh Hashanah* describes the birth of *Shmuel HaNavi* which echoes the birth story of *Yitzchok Avinu*, whose parents had also been childless for many years before. The *Haftorah* for the second day illustrates *Hashem's* great love for *Klal Yisroel* and *Yirmiyahu HaNavi* affirms this deep love while teaching *Klal Yisroel* to try to induce *Hashem* to remember us in a positive light on *Rosh Hashanah*, the Day of Judgment.

R' Hersch Domaluk shlita gives a deeper insight into the connection between the two *Haftoros*. He explains that *Chazal* extoll the virtues of Chana, mother of *Shmuel HaNavi*, and credits her prayers with being the catalyst that caused her to merit giving birth to such a venerable child

בין הריחים - תבלין מדף היומי - יומא דף מז:

תניא כוותיה דרב נחמן, שמיני רגל בפני עצמו לעיני פו"ר קש"ב

The *Gemara* concludes that we recite the beracha of שהיינו on שהיינו, because it is a שמיני עצרת, because it is an independent יו"ט. Rashi explains the יו"ט הסוכות & את יום השמיני because it is an independent *beracha* of שהיינו. *R' Moshe* explains the יו"ט הסוכות & את יום השמיני because it is an independent *beracha* of שהיינו. *R' Moshe* disagrees and says not to say "חג" "יום שמיני עצרת הזה" *paskens* that we say "יום שמיני חג העצרת הזה" (תרט"ח) *שולחן ערוך* "יום שמיני עצרת הזה", but he holds the the נוסח should be "יום שמיני עצרת הזה".

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exactly what Hashem told him to do. He made Hashem King. He demonstrated the ability to completely nullify one's self in order to do the will of Hashem. He asked no questions. He didn't even wonder how it is possible that if Hashem promised him that from Yitzchok would come out a great nation, how can He ask him to shecht him? Avraham knew that his job was not to make sense of Hashem's will. It was to DO Hashem's will, even if it makes no sense.

This is a true coronation of the King. And this is why the greatest mitzvah we do on this day is blow the shofar. When Hashem told Avraham, "Do not touch the lad. Take that ram in the bushes by his horn, and bring that ram up as a sacrifice on the altar." This is what we do each year on Rosh Hashana to bring up that great merit of Avraham, who finally reinstated Hashem as King of the world.

Every individual stands before Hashem on Rosh Hashana, and his or her fate is decided. What is your approach? How are you coming into this great day? Are you a slave who is nervous about what is going to happen to you this year? The King is being coronated once again. Will He demote me? Will He give me a good position? Will I have everything I need? A slave thinks about himself. Or are you a child of the King? If so, you are jubilant and joyous on this great day. Your father is becoming the King. You are proud and secure in the fact that your father will take care of all your needs. You are concerned about the honor of your father, not even thinking about yourself. You hope and pray that the world will treat your father the way He should be treated and that

everyone will honor and truly appreciate what a great, awesome, and mighty King they are getting.

Yes, Rosh Hashana is a day that we are afraid of, but not for ourselves. We are afraid of how much we have truly made Hashem King. So, the outcome of our Rosh Hashana truly depends on our approach. Are we slaves, focused on ourselves? Or are we children focused on Hashem? Rabbi Tauber explains that true Hamlachas Hashem is saying, "Thank you, Thank you, and again Thank you!" Take everything that Hashem gave you last year and say, Thank you. We don't ask for yissurim, but if He gives them to you, say "Double thanks," because only now can you truly reach that exalted level of Avraham Avinu, who asked no questions and nullified himself to do the will of Hashem.

In the tefillos of Rosh Hashana, we are talking about Moshiach. We are describing a world where Hashem is the one and only King. Only we, and not angels, can actually make this a reality. Moshiach cannot come until we each do our individual part, which is accepting whatever Hashem gives us with love. This is the goal of Rosh Hashana and the purpose of our lives, to truly make Hashem King.

May we approach this great day and every day of our lives not as slaves, thinking about ourselves and making sure our personal needs are met, but rather as beloved children of the King who are here only to make their Tatty, the King of the Universe proud. May the great zechus of truly being banim bring down the sheaf of rachamim "Krachaim av al banim" that we all desperately need.

CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS

מחשבת הלב

FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

כי המצוה הזאת ... לא נפלאה היא כמך ולא רחוקה היא (ל-א)

The Medrash on this posuk quotes the halacha that before one begins learning, he must recite Birchas HaTorah, and then it digresses to discuss exactly how the berachos are said. Do we say one before learning and one beracha after? The Medrash cites sources and proofs that this is indeed the case. (see the Levush for an in-depth analysis of this matter) What connection is there between the above-quoted posuk and this halacha? Additionally, what is the reason for the seemingly double expression of "לא נפלאה היא...ולא רחוקה היא"?

My machshava is as follows: A Yid may wonder how a human being can have the capacity to learn Hashem's Torah, that Hashem Himself is משהשע with. It's "נפלאה" - hidden from me. To that, the Medrash says, recite the beracha of "אשר בחר בני". Hashem felt that we Yidden are able to rise to the task and thus he gave us His Torah. That means that we can do it! But what if a person spiritually falls, sins, and loses

the lofty level he had attained? How then can he still connect to the Torah - if he is now "רחוק" - far from it? Says the Medrash, all is not lost. There is a beracha after you learn too, even if you fall: "רחמי עולם נטע בתוכי". Hashem implanted the Torah in us, it's an inseparable part of our DNA. You may have fallen, but the Torah is still vibrant inside you, waiting for you to return to it. This is perhaps the connection to our posuk, and also clarifies what we thought was repetitive.

In light of this, perhaps we can suggest that both Rashi, who connects this posuk to Torah, and the Ramban who connects this posuk to teshuva aren't so dissimilar. Through the power of teshuva, the Torah remains with us, and through the Torah we can return to Hashem and accomplish a proper teshuva. How appropriate is this thought as the time for teshuva coincides with the new zman/school year, requiring us to make a kabbala to acheive great heights in our Torah study, ensuring a year rich in Torah!

and gain some level of understanding of their meaning. There is a blatantly evident difference between these two tefillos. In "זכרנו" we softly beseech Hashem for life - remember us. However, in "זכרנו" we say it a bit more forcefully, requesting

זכרנו לחיים... ובתוב לחיים טובים כל בני ברייתך ... (תפלות לר"ח) We articulate these two special supplications - "Remember us for life ... Inscribe us for good life" - countless times throughout the עש"ת. It would behoove us to analyze and

בראש השנה יכתובן ... מי ינוח ומי לא ינוח מי ישקם ומי ימרף מי ישלו ומי יתיכר ... (נתנה תוקף במוקף)

Chazal teach us that on Rosh Hashana, our entire fate for the coming year is being determined. We plead to Hashem to give us life. But do we understand just what life really is? Well, here's a story about a Yid who truly understands the meaning of life. It was told by Rabbi Boruch Bodenheim shlit'a, a R"Y of Ner Boruch - Passaic Torah Institute (PTI).

There is a Yid in Yerushalayim known as Tizku L'mitzvos (may you merit to fulfill more mitzvos). He received this nickname by spending his days raising money for poor people, saying to his donors, "Tizku L'mitzvos," as he walks around the various shuls and yeshivos raising money. One rainy day, my good friend Rabbi Moshe Ginian was driving in Jerusalem and saw Reb Tizku L'mitzvos standing at a street corner, totally drenched from the pouring rain. Moshe offered him a ride, which he gladly accepted. "Now is my opportunity," thought Moshe, "to inquire about this man's unique story - and his nickname." They made small talk until he felt comfortable enough to ask, "Please tell me, I see you in various shuls raising money for poor people. How did you get involved in this?" Reb Tizku L'mitzvos began his story.

"I used to be a very successful electrician. A few years ago, my wife passed away. A couple of months later, I was accidentally hit by a bus and went flying, landing on my head. When I awoke, I was paralyzed. I went home weeks later, being told I'd be paralyzed for life. When my youngest child got engaged, I gave them my apartment and moved in with one of my married children. I felt so good, so fortunate that all my children got married. Still, I couldn't move. One day, I looked up to the heavens and said, 'Hashem, you did not give me life for no reason. I can't move, so what am I here for? If you give me the ability to walk again, I will dedicate my days to mitzvos; I will spend my days raising money for your needy children.'"

"The next day," he said, "I miraculously was able to move my right arm ever so slightly and the following day my left arm; the next week my right leg and the one after that, my left leg. Slowly, very slowly, my ability to move returned. After months of intensive rehabilitation, I was able to walk and use my arms and legs again. I was fully mobile! So, I got on a bus and traveled around, starting to raise money to fulfill my pledge to Hashem to devote my life to doing mitzvos. Hence my refrain 'Tizku L'mitzvos,' as I have been raising funds for the needy over the last ten years. I have very little money of my own and I live in my married daughter's apartment but undoubtedly, I am the wealthiest person! I feel so fortunate that all my children are married and healthy and well, and that I have constant opportunities to help the needy."

My friend Rabbi Ginian told me he was going through a difficult period financially at the time and wasn't sure what to do. Meeting "Tizku L'mitzvos" was a clear message from Hashem: "Don't worry about your finances - you have wonderful children who keep Torah and mitzvos; you are the wealthiest person! This is why you are alive - Tizku L'mitzvos!"

משל למה הדבר דומה

הרי אני מוסר מודעה לפניכם ומבטל מכאן ולהבא ... בכלהון איתחדמינא בהון מעתה ועד עולם (סדר הרתת נדרים)

משל: Known the world over as an internationally acclaimed speaker, Rabbi Berel Wein shlit'a, was once invited to speak at a conference in Pittsburgh, Pa. When Rabbi Wein landed at the terminal in Pittsburgh, a local Orthodox woman from the community was waiting to drive him to his hotel.

The woman said that she had a white Honda Civic, which was parked in row three, stall four. They walked through the massive airport to the parking lot. But when they arrived at row three, stall four, her car wasn't there.

They then walked around the entire parking lot looking for the car, but there was no white Honda Civic to be found. The woman was very distraught and told Rabbi Wein that she would call a taxi to drive him to his hotel while she tried to figure out what to do about her car.

While they were walking back to the terminal, a car pulled up alongside them. A man rolled down the window and said that he couldn't find a parking spot, so he would gladly drive them to their car so he could take their spot. When Rabbi Wein explained the problem, the man asked to see the parking ticket the woman received when she parked her car. She handed him the ticket, and he took one look at it and said that her car was parked in the long-term parking

lot, and she was looking in the short-term parking lot. He drove them over to the long-term parking lot, and, sure enough, in row three-stall four was the white Honda Civic.

When they were finally on their way, the embarrassed woman asked Rabbi Wein what he thought about what had occurred. He replied that it's a great moral lesson. Most people look for their happiness, fulfillment, and future in the short-term parking lot, but in truth, it's parked in the long-term parking lot. The disaster of modern man is that everybody is parked in the short-term lot and fail to realize the long-term consequence of behavior, actions, and attitudes.

נמשל: Rosh Hashana and the Aseres Yemei Teshuva are not days to concoct insincere or unsustainable resolutions. We set out on a spiritual quest towards self-improvement. One of the biggest impediments is our desire for quick fixes and instant accomplishments. The long road intimidates us, and we lack patience for it. If one expects to get to his destination in a minimal amount of time and has no patience for traffic or the long road, he will be severely limited in how far he can travel. Only when he recognizes and accepts that the long road is par for the course can he really effect true change and growth. Safe and uplifting travels! (Rabbi Dani Staum, Monsey Mevasser)

he did not. R' Yosef Chaim said, "You mean to say that your wife did not inform you of what had transpired today?" The man replied, "That is correct. This is the first that I am hearing about it." It became clear to R' Yosef Chaim that this man's wife was a very righteous woman, since she did not make any mention of the incident. Deeply moved, he said, "In the merit of your silence, may you be *gebentched* with a son!" One year later, this woman gave birth to a boy, and due to the story they named him "Yosef Sholom" - which means extending peace. He grew up to become the great Rav, **Hagaon R' Yosef Sholom Elyashiv zt"l**, the world renown *Posek!*

קח נא את בנך את יחידך אשר אהבת את יצחק והעלתו שם לעולה (בראשית כב-ב, קריאה לראש השנה)

In honor of the memory of **Rebbitzen Sara Finkel a"h**, mother of **Hagaon R' Nosson Tzvi Finkel zt"l**, who passed away on 17 *Elul* 5781, we present an insight into her life and how she was *zoche* to have a son who was a leader of the *Torah* world for many years. In her own words (which were printed in the book about her son the *Rosh Yeshivah*), she recounted how in 1957 she traveled to *Eretz Yisroel* and took along young Nosson Tzvi, who was 14 years old at the time. "As we visited my husband's uncles, aunts, and cousins," she wrote, "I felt like a bride meeting my husband's family for the first time, especially **R' Leizer Yudel Finkel zt"l**, my husband's revered and beloved uncle who headed the *Mir Yeshivah* in Poland and reestablished it in Jerusalem in 1944.

"On *Erev Rosh Hashana*, R' Leizer Yudel asked to speak with me privately concerning a serious decision I had to make. He asked me in *Yiddish* to leave my son Nosson Tzvi in *Eretz Yisroel* to study in his *yeshivah*, the *Mir*. Before uttering a reply I thought to myself: What? Leave my son, at the tender age of 14, across the ocean, thousands of miles away from home without his parents and his younger brother? How could I possibly do such a thing? When I hesitated, he added, with a warm smile on his face and a twinkle in his eye, "*Du darfst em hobben unter dine fachtug?* - Do you need him attached to your apron strings? I didn't give him an answer that day. I told him I'd think about it.

A few days later, on the second day of *Rosh Hashana*, after *Shacharis*, following the reading in *Parshas Vayeira* that narrates the moving story of *Akeidas Yitzchak*, I thought to myself: 'If *Avraham Avinu*, was willing to bring such a *korban*, to make such a profound sacrifice, why am I hesitating?'"

"It was precisely at that moment that I made my decision, which I later related to the 'Uncle,' Rav Leizer Yudel. I told him, 'I will permit Nosson Tzvi to remain in *Eretz Yisroel* to learn in the *Mir*.' I somehow felt at the time that I was giving my precious son away to the world; what a thought for a young Jewish mother.

"My beloved son Nosson Tzvi zt"l came into the *Mir*, into the world of *Torah* learning, at the reading of *Parshas Vayeira* on *Rosh Hashana*, and he left this world, and the *Mir*, also during the week of *Parshas Vayeira*. I often wonder what significance this amazing occurrence might have. Certainly, it cannot be a mere coincidence."

Subsequently young Nosson Tzvi returned to Chicago to complete his high school studies but the time spent in *Mir* left an indelible impression on him and he returned at the age of 18 to study in the *Mir*, married the granddaughter of R' Leizer Yudel and eventually became the *Rosh Yeshivah* himself, serving for over 20 years in the capacity despite suffering from Parkinson's disease from an early age. His mother, Rebbitzen Finkel lived to the ripe old age of 101 and saw her son rise to such great heights in *Torah* due to her sacrifice and encouragement.

Fast forward approximately 50 years - during the early 2000's - and now the following anecdote can be understood in its proper context. It was told by a young American mother at the time, living in Jerusalem after her marriage.

The day was quiet, not unlike any other day in Jerusalem, everything seemed just normal. Walking down the street to take care of some quick errands with a friend, Kayla and her friend stood at an intersection wheeling their babies in their carriages. They could not help but notice an elderly woman struggling to walk at the corner and they hurried over and offered assistance. The older lady smiled and gladly accepted their help. Hand in hand, the three women - two young *kollel* wives and an elderly Jerusalem woman - entered into a Jewish geography discussion.

"You must be wives of *avreichim*," said the older woman. "So where are your husbands learning?"

They replied, "One is in a local *kollel* and the other is learning in the *Mir*."

"How beautiful," said the older woman, with a beaming smile and a hint of *nachas*. "My son is learning in the *Mir* too."

The two younger ladies shared a look. The *Mir* is a gigantic *yeshivah*, so many people learn there each day. Would this lady expect them to know every person in the *yeshivah*? As if reading their minds, the older woman continued, with a twinkle in her eye, "His name is Nosson Tzvi."

That humble older woman was none other than the *Rosh Yeshivah's* mother, Rebbitzen Sara Finkel, who knew the true value of each man's learning. To her, a young *avreich* learning in *Yeshivah* was just as *chashuv* and important as her son, who was the *Rosh Hayeshivah* and leader of *Klal Yisroel*. *Zechusa Tagen Aleinu*.

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so to speak, a written contract. We also add on "good life" not just plain life. Why do we change?

I heard a beautiful *vort* from a prominent *Rav* in Monsey, **R' Akiva Grossnass shlita**. We say in *Hallel*, "לא המתים יהללו קה" *Chazal* ask, obviously the dead cannot praise *Hashem*? What does this mean? They explain that "dead" refers to either the gentiles who aren't worthy of His kindness or the wicked who fail to recognize *Hashem's* endless mercy and goodness. They therefore do not adequately thank Him.

At the outset of *shemona esrei*, we initially ask gently for life, the basic, regular, "economy grade" life. However, as we proceed through the *davening*, recognizing how much we need and, indeed, how much we receive from *Hashem*; with

the culmination of *Modim*, we are now well-situated to ask, more confidently, for a "good life" because we show *Hashem* that we recognize and appreciate all that He provides for us.

I would like to expound on his thought. The *Gemara* says, we don't recite *Hallel* on *Rosh Hashana* because the *sifrei chaim* and *sifrei meisim* (books of life and death) are open. If not for that, we would have. Why? Is not *Rosh Hashana* a serious time, not a jovial time? The answer is that the key to a joyous and successful year is directly correlated to our level of acknowledgment of "מה אשיב לה כל" *הקב"ה*, as we show our true thanks to "תגמולוהי עלי".

In that *zechus*, may we be inscribed in the book of "good life" as individuals and as *Klal Yisroel* as a whole.

מעשה אבות סימן לבנים

ואתה תשוב ושמעת בקול ה' ... והותידך ה' אלקיך בכל מעשה ירך בפרי במנך וכו' (ל-חג)

Many years ago in the holy city of Jerusalem, lived a young couple who were married for a number of years but were not yet blessed with children. The husband and wife poured out their hearts in prayer on a regular basis and *davened* fervently for the *zechus* to bring up a child according to the *derech* of *Torah* and *mitzvos*.

At the turn of the 20th century, the only way to get clothing properly clean was by hand. After each article of clothing had been thoroughly washed and wrung out, it would be hung on an outdoor clothesline to dry. Indeed, this was the time-old custom of laundering clothing for thousands of years, before the advent of the washer and dryer.

One day, this young woman washed her laundry and, as usual, hung the items on the line outside. After she went inside, a hot-tempered woman who lived in a neighboring apartment entered the courtyard on her way home. As she walked by, she slightly became entangled in the laundry which hung drying on the line. In a rush, she was dismayed at this annoyance. Her temper flared up and in a rage, she ran to her apartment and quickly returned to the courtyard with a pair of scissors. Without a moment's hesitation, she cut the clothesline and all the clean laundry fell into the dirt. She then went home.

A short while later, the younger woman went outside to see if her laundry was dry. When she saw how the rope had been cut and her once sparkling clothing was not caked in mud and grime, tears came to her eyes. Silently, she gathered up her laundry and brought it inside, prepared to start the whole process all over again. As she began her second wash of the day, she vowed to herself not to tell her husband what had happened. Were he to find out, he would surely be distressed, and out of concern for the honor of his young wife, might seek to discover the identity of the one who did such an inexcusable thing. She knew that *machlokes* is like fire, and one must do everything in her power to avoid it. When her husband came home from *Bais Medrash* that evening, she didn't say a word about the incident.

However, there was considerable commotion in the neighbor's home that night. The young son of this hot-tempered woman suddenly developed a high fever and he seemed to be getting seriously ill by the hour. A doctor was hurriedly called in to check on him, while the boy's father went to the *Rav* of the city, **R' Yosef Chaim Sonnenfeld zt"l**, to procure a *beracha* for the child's recovery. Hearing of the suddenness with which the child got sick, R' Yosef Chaim had a sneaking suspicion that there was more to the story. He asked if anything unusual had occurred at home in the hours beforehand. The husband said he did not know of anything, but he said that he would go home and ask his wife. When he asked her, she became full of shame and regret, and told him of her terrible act.

Now they both returned to R' Yosef Chaim. When he heard what she had done, he swiftly donned his hat and coat, and said to them, "We have no time to lose. You must beg for forgiveness immediately." He accompanied them to the young couple's home and knocked on the door. The *yungerman* was completely shocked to see the *Gadol Hador* standing in his doorway, together with his neighbors, and the *Rav* said they had come to see his wife. The hot-tempered woman did not wait any longer. She saw the other woman, ran up to her, and started crying.

She said, "I am the one who cut your clothesline. I feel terrible that I did that and *Hashem* has already punished me by causing my child to become very ill!" With great humility, she begged to be forgiven. The other woman accepted her apology and said that she forgave her with a full heart. The first woman thanked her profusely, and her child's fever soon subsided and he made a full recovery.

While all this was going on, R' Yosef Chaim noticed that the husband of the woman who had hung out the laundry was totally confused by what was taking place. R' Yosef Chaim asked him if he knew what had happened, and he said that